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books. But he uses a strong term (*hyperdulia*), which means more than *dulia*, the reverence due to saints, and falls short of *latria* alone, the worship due to God. *Hyperdulia*, or the highest reverence, is explained by Thomas Aquinas: *Speciali nomine hyperdulia nominatur, quasi superdulia (super duliā?) ad latriam accedens* (Comm. in Lib. IV Sententiarum, Lib. III, dist. 9, art. 2). It is suitably exercised toward the human nature of Christ, as the context of the citation states, or toward the Virgin (Summa Theol., Secunda secundae, Q. 103, art. 4). So exalted is the reverence de Bury exacts of the clergy toward 'holy books.'

## III.

O beate Deus Deorum in Syon, quantus impetus fluminis voluptatis laetificavit cor nostrum, quotiens paradisum mundi Parisius visitare vacavimus moraturi.—Cap. VIII.

The word-play between *Parisius* and *paradisus* is an easy one, and De Bury, with his fondness for such tricks of sound, might readily be guessed to be its inventor. But the expression is found in earlier writers. Budinszky has preserved two instances in his 'Die Universität Paris und die Fremden an derselben im Mittelalter.' One is in a verse by Alexander Neckham (died 1217):

Parisius quidam, paradisus deliciarum.

—Budinszky, p. 5, note 10.

The other is in a letter of Lanfranc of Milan, who came to Paris about 1294:

O Parisius, propter regiae majestatis sedem, propter curialis speciei excellentiam, propter honoris habundantiam, propter philosophorum intelligentiam merito paradisus nuncupari potes.—Budinszky, p. 7, note 21.

PRINCETON, September, 1894.

ANDREW F. WEST.

## HORACE, EP. I vi, 49-52.

Si fortunatum species et gratia praestat,  
 Mercemur servum qui dictet nomina, laevum  
 Qui fodicit latus et cogat *trans pondera* dextram  
 Porrigere.

The meaning of TRANS PONDERA has always been in doubt. The scholiast speaks of PONDERA as the stepping-stones across

the streets (such as are to be seen in Pompeii). The older commentators suggested the shop-counters, on which the weights stood; the equilibrium of the body (VLTRA AEQVILIBRIVM CORPORIS CVM PERICVLO CADENDI, Gesner); obstacles in general; and even carts loaded with merchandise!

Modern editors lean to the old view, that the PONDERA were stepping-stones; but Wickham gives expression to the sentiment of all, I think, when he says: "There is no other ground [than the statement of the scholiast] for thinking that PONDERA was a technical name for these stepping-stones, and it may be a guess as baseless as others."

Important additional evidence, overlooked, as it seems, by all, is, however, to be found in a fragmentary inscription of the year 656 A. V. C. from Capua (C. I. L. I 570 and X 3789), where, after a list of names followed by a break, we have: . . . HAEC · PONDERA · ET · PAVIMENTVM · FACIENDVM · ET . . . (COERAVERE). The juxtaposition of PONDERA and PAVIMENTVM affords strong additional evidence of the correctness of the scholiast's view.

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